

Indian Act Amended to Improve Administration

Status of Indian Children Credit for Housing Loans

Ottawa — The amendments to the Indian Act tidy up a few points that were not too well drafted in the 1951 revision; as amended, the Act will be more easily administered.

It now provides for the legal division of reserves and of band funds; the electoral procedure and the composition of Band councils is revised; liquor legislation is extended so as to provide for provincial initiative as well as for local option on reserve; in many instances the authority of the Minister is substituted to that of the Governor in Council.

Two important sections relate to the status of Indian children, either born out of wedlock or born of Indian women who marry non-Indians; in both instances it will be easier for the children to retain their Indian status, as the Act now recognizes adoption according to Indian custom.

Other clauses in the bill facilitate the leasing of Indian lands, the borrowing of money and using band capital or credit for band projects and housing.

In his motion for the second reading of the bill to amend the Indian Act, Hon. J. W. Pickersgill expressed his opposition to the establishment of a royal commission to consider the future of the Canadian Indians; he said that a few more year's experience were needed with the kind of limited self-government for the Indians that was instituted when the act was revised in 1951.

On the liquor amendments the Minister said: There is no intention on the part of government of giving any liquor to the Indians or to anybody else. All the bill will do is to enable some Indians, in some parts of Canada, ... to buy liquor legally instead of ... buying it illegally.

World's Catholics Number 484,077,000

Vatican City — According to the latest statistics the world's Catholic population is four hundred and eighty four million, eighteen percent of the world's total population.



Labor Minister Milton F. Gregg being interviewed by New Brunswick Indians who pleaded to obtain more Federal help, in St. John's, N.B. (Photo L. M. Harrison)

Minister Empowered to Establish Government Schools

Ottawa — The recent amendments to the Indian Act include, among others, certain amendments dealing with the education of Indian children.

To be noted are the following sections which **excludes** the Eskimo (4, 1); which **excludes** from admission to Indian schools all Indian children whose parents do not ordinarily reside on a reserve or on Crown lands (vg. in the N.W. Territories — 4, 3); which **gives the Minister** unqualified power to use lands on a reserve for the purpose of Indian schools (18, 2); which **includes** children adopted "according to Indian custom" as band members and therefore eligible to education in Indian schools (48, 16); which **gives the Governor in Council** (the Cabinet) the power to declare the children of an Indian woman, enfranchised by marriage, also enfranchised, not only as of the date of marriage, but on such other date as the order may specify (108, 2).

Section 113 now gives the Minister the power to establish Indian schools, without referring to the Governor in Council.

This amendment is intended for the establishment of Indian day schools on reserves, either in temporary or rented quarters, as well as in new buildings; however, it could apply to the establishment

of non-denominational residential schools. It will be noted that the term "hostel", which applies to dormitories exclusive of classroom facilities, is not used anywhere in the amended Indian Act.

Section 115 gives the Minister authority to require the attendance of Indian children of six years of age in school. This provision is in line with provincial school regulations; it is foreseen that additional classroom facilities will be provided for the increased number of children.

Two Die Accidentally at Caughnawaga

On Sept. 8 Arnold Montour, 32, and Hubert Regis, 30, both of the Caughnawaga Indian reserve, were killed instantly when their car collided with a heavy truck on highway 9C. Montour and Regis had been working in New York State and were home for the Labor Day weekend.

Our sympathies to the bereaved families.

Oblate Commission Elects President

Winnipeg, Man. — On September 25-26 the annual meeting of the members of the Oblate Fathers' Indian and Eskimo Welfare Commission was held in Winnipeg.

His Exc. Bishop H. Routhier, O.M.I., was elected President of the Commission, succeeding His Exc. Bishop L. Scheffer, O.M.I., whose two-year term had expired.

The Rev. Fr. Paul Piché, O.M.I., Provincial of the Oblates of Manitoba, has been appointed by the Very Rev. Father L. Deschâtelets, O.M.I., Superior General of the Oblates, as Chief of the Secretariat of the Commission, with residence in Ottawa.

Rev. Fr. L. K. Poupore, O.M.I., Provincial of St. Peter's Province, has been appointed Treasurer of the Commission.

Father G. Laviolette, O.M.I., former secretary general of the Commission, now on the staff of Ottawa University's Institute of Missiology, will continue as editor of The Indian Missionary Record and secretary of the Research Center for Amerindian Anthropology.

Rev. Fr. A. Renaud retains his duties in respect to the superintendence of native education and of the social development bureau.

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REV. G. LAVIOLETTE, O.M.I.

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FOR THE RECORD

An extract from a letter received by the Editor from one of the most faithful readers and contributor to the I.M.R. logically finds its place under the heading: "For the Record".

We quote:

"Birds of a kind will flock together. God made the Indians and He wants us to remain Indians. We are not worried about segregation. We never expect to be 'integrated'. When the Indian lost his freedom, together with his ideals and culture, he knew he had lost everything.

"Some of our boys and girls are trying to fit themselves into the pattern of the white man's world. When they find 'no vacancy' they do not feel wronged, but, returning to their own people they find joy, happiness and contentment.

"Wherever the Indian may go, he knows there is a society in which he is welcome, that is the society of Christ.

"Some day perhaps the white man will fully understand the Indian and help him to remain an Indian.

"Last August I attended the annual Dakota sports day at Fort Peck, Montana. Hundreds of Indians had gathered there, travelling in their modern cars. Among them were many high school graduates. However, they were the same Indians as those who lived one hundred years ago. They practiced the 'Give Away' which was their ancestors' way of leveling off social economy. Thousands of dollars worth of goods changed hands. The Indians who had accumulated wealth had stayed away from the event. Three hundred years of contact with the white man have not changed the heart of the Indian.

"The easiest way to crucify the Indian is to dismember his race. I wonder if our government is

EDITORIAL

The Rights of Private Schools

IN its laudable efforts to bring education to all the native children of the country, the government of Canada is steadily expanding its network of schools, both day and residential. This is being done according to a law which safeguards the religious rights of the natives.

In principle, all Indian schools are confided to the care of a Church which has the right to propose the teaching staff, and, in the case of residential schools, to appoint the principal (administrator) as well as the housekeeping staff. Thus none but Catholic teachers and staff personnel are hired in day and residential schools under Catholic auspices. The children attending these schools must also be of the Faith or confession which operates the schools.

In a few instances, however, there are non-Catholics parents who are desirous to have their children educated in Catholic institutions. Presently this is not feasible when the schools are government-owned; any form of grant is denied to privately owned schools for non-Catholic children in attendance. Non-Catholic parents who send their children to Church-owned schools are cut off the Family Allowances which they should get and then turn over to the institutions which care for their children plus at least five dollars a month.

We maintain the principle that if a Church wishes to operate a private school — day or residential — such school should be recognized as such, as long as it maintains educational and physical standards equal to the average Government-owned institution.

In justice it should at least receive an adequate grant in lieu of teachers' salaries, in proportion to the number of pupils in attendance.

The matter of Family Allowances was thoroughly explored in the House of Commons, last July 27, by Mr. J. H. Harrison, M.P. for Meadow Lake, Sask., in respect to the Catholic residential hostel for Metis children at Ile-à-la-Crosse. In his moving plea Mr. Harrison asked for a broader interpretation of the terms of the Family Allowances Act, so that payment of Family Allowances could be made directly to institutions which educate children of improvident parents.

The same principle of allotting Family Allowances to institutions who take pupils in residence should be implemented in respect of non-Catholic children attending Church-owned residential schools or hostels. Granted that there should be some definite regulations as to whom should be where, when it is a question of pupils eligible for substantial grants, the government should not ignore the fact that there is a right to exist for private institutions in his country, for Indians as well as for non-Indian.

G.L., OMI

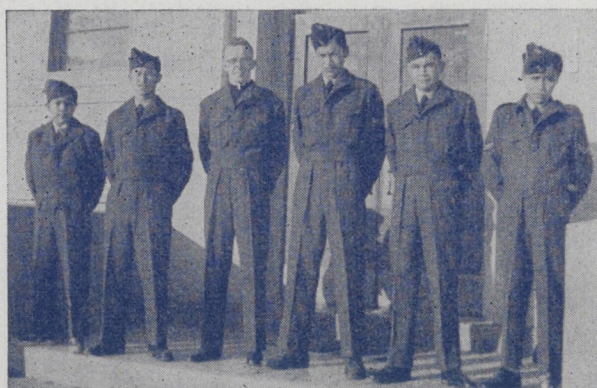
foolish enough to attempt to divide and conquer us?

"Our missionaries should labor first for the things that really count, the salvation of our souls. Let not our temporal welfare distract our missionaries from the one purpose for which they are the messengers of God."

(Signed) John Okute Sica
Wood Mountain, Sask.,
Oct. 3, 1956.

EDITORIAL COMMENT :

It is not the intention of the Church to wipe away the Indians; on the contrary all missionaries believe that the task of improving economic conditions of the natives should begin right where the Indians are — on the reserves, so as to maintain the very existence of the native race.



Father Leo Casey, O.M.I., with NCO's of the Air Cadet Corps at Cariboo (B.C.) Indian School.

Courtesy
Oblate Missions

THE GOVERNMENT OF CANADA

Lesson Two

Canada's Parliament

Our parliamentary institutions are based on the principle of responsible government. In other words the will of the people must prevail. The ministers of the Crown who carry on the government of the country are responsible to the elected representatives of the people. No one can be a minister of the Crown unless he has a seat in parliament.

However, the Indian natives of Canada, (not the Eskimo), have yet no voice in electing representatives to the House of Commons. This has been brought about through historical circumstances; yet the right to vote in federal elections can be given to the Indians once they desire it.

The parliament of Canada consists of the Queen (represented by the Governor-General, appointed on the nomination of Canada's government), the Senate and the House of Commons.

The Senate is the upper house which approves every bill before it becomes law. Its members are appointed for life, by the Governor-General, acting on the advice of the Prime Minister.

The House of Commons is the heart of parliamentary authority. Its 255 members are elected by the people, at least every five years. The party leader with the greatest number of supporters in the House becomes the Prime Minister. He heads the government which is made up of members of the cabinet (that is ministers of the Crown). The leader of the next largest party is called the leader of the Opposition. His duty is to criticize government policy and stand by ready to take over the government if the present government should be defeated in an election.

Cabinet ministers become heads of separate departments of government: thus, the Hon. J. W. Pickersgill is Minister of Citizenship and Immigration (also Superintendent of Indian Affairs), the Hon. Paul Martin is Minister of Health and Welfare, the Hon. Jean Lesage, Minister of Northern Affairs.

As members of the government they stand and fall together. They may differ among themselves in opinion, but they always present a united front in public. A minister who cannot keep this rule must resign.

In the House of Commons, Cabinet Ministers defend their administration, answer criticism from the opposition, and make sure that parliament votes the money required for their departments.

Government must at all times command a majority in the House. When a general election is called, the people then decide which party they wish to govern them. The political party is the means by which the people make their opinions count.

G. L.

INDIAN BASKET-MAKERS FIND READY MARKET FOR PRODUCTS

YARMOUTH — When housewives in Western Nova Scotia hang out the family wash on a Monday morning chances are that the large basket they are using was made by Mr. and Mrs. Abraham Bartlett, a well known and respected Micmac Indian couple, whose wares in the basket-making art have been a household word in this district for many years.

Veterans at Art

Mr. Bartlett was born in Tusket, Yarmouth County, while his wife was born in Shelburne. Taught the art of basket making by his father, Abraham has been fashioning his products out of Nova Scotia wood products since he was 14 years old. Mrs. Bartlett has been turning out various types of baskets for over 20 years.

One large store in Yarmouth handles as many of the baskets as it can obtain, but Mr. Bartlett is better known as a house-to-house salesman of the family products and in this capacity he travels as far as a hundred miles from Yarmouth to dispose of his wares. Most of his journeys are made on foot. The financial reward from these exhausting travels and long hours spent in the back-breaking and intricate

work, is meagre, to say the least, but this Indian couple carries on philosophically in their chosen lot.

Four tools are used, a pulp saw, axe, strip cutter and knife. Hoops and handles are made from ash while the main basket is maple. Orange, red, green and blue dyes are used for coloring. Besides clothes baskets, other types are the bushel basket used by farmers, the ½ bushel basket used in the Valley for apple picking, and smaller blueberry picking containers, etc. Birch bark canoes, clothes poles and axe handles also are produced by Bartlett.

A large clothes basket takes them an entire day to produce, and this art is an object of admiration by hundreds each year at the fall exhibition where Mrs. Bartlett is usually present to demonstrate how it's done.

New Rat Area For Trappers

The Department of Indian Affairs has opened up another the Indians of Sandy Bay reserve, in central Manitoba.

About 30 trappers have been grub - staker for a two townships area located south of the reserve.

The skins are sold by auction under the department's administration and advance payments will be made to the Indians. The remainder of the price of furs will be given to the trappers after the auction.

OKLAHOMA'S INDIAN HAS FULL EQUALITY

LATROBE, Pa. — The complete and successful integration of Oklahoma's large Indian population with its White population should give the American Negro cause for optimism.

This was the statement of Abbot Philip Berning, O.S.B., of Mt. St. Gregory Abbey, Shawnee, Okla., at an honors convocation at St. Vincent's College. He said the Indian in Oklahoma has "100-per-cent social and professional equality."

livelihood, but have no means of distributing their wares.

The brief suggested that Indian handicrafts are being exploited.

The brief said: "Wood-carving, knitting, basketwork, slate carving and leatherwork are being produced and sold in considerable quantity, though prices, considering the labor involved, are frequently very low, and in the more remote districts, the workers sometimes find great difficulty marketing their craft at any price."

In addition, the society recommended that crafts should be taught to Indian children in schools by native craftsmen.

Quebec Indian, Eskimo Population Set at 19,500

(The Montreal Gazette)

There are 17,500 Indians and more than 2,000 Eskimos in the Province of Quebec — and they are on the increase.

Sixty major centres of Indian and Eskimo population have been pin-pointed within the boundaries of the province by a panel of experts who met periodically last winter at McGill University.

It's not so much an increase in birthrate among the aboriginal population, but rather to marked improvements in medical and sanitary measures in native centres.

These findings have been made by experts from McGill, University of Montreal and the University of Ottawa, among whom Rev. G. Laviolette, O.M.I., who contributed to a "Survey of the Aboriginal Populations of Quebec and Labrador," edited by Jacob Fried, McGill anthropologist.

No Large Groups

It is doubtful, according to these experts, if there ever was a large population of Indians in Quebec, because land surface and climatic conditions combined to make life difficult for human and animals.

The relatively low density of animal population contributed further to the absolute low density of human population.

How the new wave of industry encroaching into Northern Quebec, will affect Indian and Eskimo populations is still a matter of conjecture, but sufficient evidence exists to show that if the white man provides employment for an aboriginal population for a time, he must keep up this employment.

Once they enter the white man's economy, they can never return to hunting and fishing as a satisfactory means of livelihood.

Two thirds of the Indian population of the province belong to the Algonquin family, represented by the Maliseets, Abenakis, Algonquins proper, Montagnais, Naskapis and Crees.

The Iroquois

The Iroquois, who had the most advanced political organization of any aboriginals on the continent, with the exception of the Aztecs of Mexico, were discovered by

Jacques Cartier along both sides of the St. Lawrence River in 1535. Seventy years later, Champlain noted that this territory was inhabited by Algonquins.

The Huron

The Hurons are of the same tribal origin as the Iroquois. They broke away and established a confederacy of four tribes near Lake Simcoe in Ontario. The Iroquois destroyed this confederacy in 1650. Most of the population was killed. The survivors were established on the Isle of Orleans, later taking refuge near Quebec City. In 1736, the population was estimated at 300.

Main Centres

The main centres of Indian population are: Caughnawaga, 3,354; Pointe Bleue, 1,045; Restigouche, 872; Bersimis, 805; Seven Islands, 734; Mistassini, 669; Maniwaki, 742; Fort George, 684; Oka, 553; Pierreville, 524.

The Eskimo

The Eskimos of the Quebec-Labrador peninsula live along the northern shores of the province from Fort George (Whale River) to Hamilton Inlet (Goose Bay), and at present number about 3,000.

Of these, 2,165 are on the Quebec mainland and adjacent islands, and 800 on the Labrador coast.

They maintain themselves by trapping in winter and hunting seal, fishing char and salmon, and occasional caribou hunts.

The popular opinion that the Eskimo is a dwarfed people is a myth, for physical measurements do not confirm this impression.

There is a suggestion that they may be of a even older type of population than the Mongoloids of Asia, from whom they are often considered to have originated.

The main centres of Eskimo population in the province are: Port Harrison, 475; Chimo, 287; Payne Bay, 197; Belcher Islands, 185; Hebron, 182; Nutak, 165; Sugluk, 162; Great Whale River, 112; George River, 125; Cape Smith, 127; Hopedale, 116.

CLEARING HOUSE FOR INDIAN HANDICRAFTS

VANCOUVER, B.C. — The federal government is urged to organize Indian crafts into an industry, in a brief submitted by the B.C. Indian Arts and Welfare Society to a committee investigating native educational facilities in the province.

The society in its brief recommended that the government assist Indians to organize a "clearing house" or "co-operative" for the sale and distribution of their crafts in the province.

The Indians could eventually manage and operate the industry themselves.

The brief said that a questionnaire distributed among Indian bands throughout the province showed that 100 per cent are in favor of a "central marketing" system for native crafts.

Many Indians, especially those living in remote areas, are dependent on native crafts for a

AIR CADET SQUADRON FORMED BY STUDENTS

Canada's first all-Indian Royal Canadian Air Cadet squadron is an active, 53-member group of students at Cariboo Residential School near Williams Lake, British Columbia.

Residents of Williams Lake are very interested in this project and there was never any difficulty in getting expert instructors, most of whom served in the Royal Canadian Air Force in the Second World War. Dr. James Duthie, a former air force officer, is commanding officer of the squadron.

The squadron presents a very smart appearance on parade as its members, who range from 14 to 18 years of age, parade in their air cadet uniforms to the music of the school's excellent fife and drum band.

They give an equally good account of themselves in the lecture room, where they learn many things that will not only prove useful if they choose to serve in the air force, but will help them in many other ways.

(Indian News)

DEVOTED LIFE TO INDIANS

EDMONTON, Alta. — Brother Thomas Morkin, O.M.I., lived a quiet, almost unknown life in the service of the western missions, but after he died on Aug. 27, 1955, at the age of 84, his funeral was held in the presence of an Archbishop, 30 priests, 50 Sisters and a throng of the faithful.

Their presence brought out the truth that "the humble shall be exalted." They recognized his hidden life of labor among the Blackfoot Indians as worthy of admiration and emulation by lay people and by his fellow members of the Oblate order.

One of the first persons to follow his example of laborious service was his own brother, John, who also became an Oblate lay brother. They served together at the industrial school at Dunbow. There they labored together for 25 years, Brother Tom as a farmer and Brother John as an engineer and mechanic.

Born in Ontario

Brother Tom Morkin was born in the Diocese of London, Ont. — one of 13 children. When he finished grade school, he moved with his family to Manitoba and a few years later, in 1893, to St. Albert, Alta.

Thomas went to Lethbridge, Alta., to work for the Canadian Pacific Railway. There he often met Father Emile Legal, the Indian missionary in the district. One day, Tom told the priest he would like to become an Oblate lay brother.

Father Legal took Tom — a 22-year-old, modest, handsome young man — to his mission at Stand Off as a postulant to give his vocation time to ripen. There Thomas Morkin began his long years of service to the Indians by teaching the children of the neighborhood, gathering them together briefly every day for instruction. Meanwhile, a school was under construction and arrangements had been made for a congregation of Sisters to come to teach on a more formal basis.

This informal teaching was his first contact with the Indians of the South for whom he was to work the rest of his life.

Joins Oblates

After six months at Stand Off, he went to Lachine, Que., for his year's novitiate in 1893.

Then, he returned to the Vicariate of St. Albert and received his obedience of the Dunbow industrial school. His brother John joined him there three years later.

They worked at Dunbow until the school closed in 1923. Then, they were separated — Brother John being posted to the Duck Lake residential school and Brother Tom returning to Stand Off to work the farm there.

● However modern-day Assiniboines do not use the word "toba" for 'prairie', but "tinda"; "mini" means 'water', "mne" is the word for "lake".

(Editor).

Great changes had taken place since Brother Tom's earlier years at Stand Off. He found a modest school with 75 pupils, taught in regular classes by the Sisters.

Four years later, the school was replaced by a larger and more modern building located nearer the centre of the reserve and closer to the village of Cardston.

The Indians turned over a section and one half of their territory for a school farm. Brother Tom, with the help of two of his old pupils from Dunbow, soon had the land under cultivation.

Remains in Alberta

In 1926, the English-speaking Oblate province of New Westminster was formed.

Brother Tom was free to choose whether to remain working with the Blackfoot Indians or to move to one of the new Provinces. He chose to stay among the people whom he had served for so long.

In 1933, the Brother, who had completed 45 years of hard work at Dunbow and Cardston, felt a younger man was needed to carry on with the farm. Therefore, he gladly accepted a posting as gardiner at the Brocket residential school.

Six years later he returned to Cardston where he worked until rheumatism and other ailments forced him to retire to the home operated by the Grey Sisters at St. Albert.

He was taken to Edmonton General Hospital on Aug. 27, 1955. He died peacefully in his sleep that night.

Brother Tom was a true friend of the Indians. They came to him for advice with their problems. His counsel was appreciated and listened to for he was a wise and humble man. His life in this world was not a spectacular one, but it was a life of virtue, worthy of imitation.

MARTY INDIAN SCHOOL HAS 47 GRADS

Marty, S. Dak., U.S.A. — This summer 47 graduates from ten different tribes in the central U.S.A. left their Alma Mater. Among them were 20 high school students and 27 grade school pupils.

Six of the High School seniors won scholarships and four won state and national honors in economics, science and journalism.

The Marty Indian school was founded by the Benedictine Fathers 35 years ago; the High School was opened ten years later. The schools are conducted by the Benedictine Fathers, the Blessed Sacrament Sisters and the native order of the Oblate Sisters of the Blessed Sacrament.

Total enrollment in both grade and high school is 500. The institution is Church-owned and operated.



His Excellency Bishop John Fergus O'Grady, O.M.I., titular Bishop of Andeda, Vicar Apostolic of Prince Rupert. (Courtesy Oblate Missions)

Cowichan Sweater Leads Field

A large amount of Indian craft is still being produced, according to the B.C. Indian Arts and Welfare Society.

The society made a survey of B.C. native arts for a report to the federal committee on Indian educational facilities.

Most successful activity, the society has found, is the "Cowichan sweater" made in southern Vancouver island.

Important native arts no longer practiced are silver carving and the making of chilkat blankets.

Leathercraft

A big quantity of leathercraft is being produced by womenfolk of tribes which hunt deer and moose.

B.C. Indians Arts and Welfare Society advocates that officials of the Department of Indian affairs should "work out details in co-operation with leaders of the native people."

"When the industry has been established, let us hope the native people will be willing and ready to take over the management themselves," it adds.

NAME ORIGINS OF MANITOBA ARE ADVANCED

WINNIPEG — Where did the province of Manitoba get its name?

Two theories are advanced in a new publication issued by the Manitoba Historical Society to make the province's history lively and understandable to students.

One theory says the name Manitoba came from the Cree or Ojibway language. The other idea claims the name was an Assiniboine Indian name.

The Crees spoke of two small islands near the narrows on Lake Manitoba as "Manito," meaning spirit and "Wapow," meaning strait. The words were combined as "Manito-Wapow" or "the strait where the spirit lives."

The Ojibway tribe said "Manito-Bau." The Indians never wrote traders and explorers as though the name but it sounded to fur it were Manitoba.

Others believe the province's name came from the Assiniboine Indian words "mini" and "toba," meaning "Lake of the Prairies" which is the name La Verendrye used when he explored Western Canada.

Opera About Western Indians Written and Produced in Regina

AN event of importance for those concerned with the development of Canadian culture was the recent presentation in Regina of a locally written opera, Qu'Appelle River Legend.

The music was written by Frank Thorolfson to a libretto by Tod Greenaway. Art McKay, designed the set, with the performers comprising the students and teachers of the Regina Conservatory of Music.

Qu'Appelle

The opera is striking in its sympathetic portrayal of the small band of Cree Indians, living on the Qu'Appelle River. It begins with the arrival of the news that the white man is encroaching on their territory and a struggle develops between the matriarch of the tribe and Togay, the medicine-man.

The matriarch, urging that the band should move westward, sings that it would be better to be homeless and free, rather than to remain where they are, under the domination of the white man. The medicine man, whoever, convinces the band that he has the power to ward off any such disaster and they remain where they are.

Sherman Johnson, an English trader, arrives and commenting that the valley would provide good soil for the empire, begins to trade his cheap trinkets for buffalo robes.

He sees Mineekah, the daughter of the matriarch, and falls in love with her. Sherman bribes the medicine man to send off Mineekah's Indian suitor.

Mineekah can see that the trader would not fit into their way of life any more than she could be happy living the kind of life he has known. They would live the rest of their lives in the shadows and she prefers the sun.

Finally he persuades her however that they could be happy together, and makes her promise to wait until he returns.

Their meeting results in unhappiness for all for Johnson has brought with him the smallpox.

As the second act opens winter has come and Mineekah is dying of the dread disease. She imagines she hears Johnson calling her, but she dies before he arrives in spite of the medicine-man's efforts.

Must Pay Duty On Imports

Ottawa — The Supreme Court of Canada ruled June 11 that Indians on reservations must pay duties on goods they import from the U.S.A. for their own use.

The ruling follows a test case heard in Ottawa last February, when it was argued that Indians were exempt of duty fees in virtue of the Jay Treaty (Nov. 19, 1794). The Crown decided that this treaty terminated in 1812; even if it did not terminate then, the treaty could only be enforced through federal legislation which does not exist.

When Johnson does arrive he realizes it was he himself who had brought misfortune to the band. He can do nothing but leave.

The power of the medicine-man over the tribe has been broken and he too wanders off. The curtain closes with the proud matriarch, standing over her daughter's body, defiant of all those who would bring further misfortune to her band.

Original Legend

According to the original legend the trader, a French coureur de bois, as he is returning to Mineekah, hears her voice calling him through the valley. He cries out Qu'Appelle? (who calls?). It is from this tale that the beautiful Qu'Appelle Valley derives its name.

The music was pleasing and at the same time in keeping with the Indian theme.

The unique feature of the opera is that it is the first attempt to produce such work based on western Canadian Indian legend. The development of Canadian music can be strengthened only by such productions as The Qu'Appelle River Legend.

(C.F. in "The Canadian Tribune")

Plant at Rolla Aids in Lowering Delinquency Rate

Juvenile delinquency among Indians on the Turtle Mountain reservation (N. Dakota) has decreased about 60 per cent in the past two years, according to Clarence Johnson, sheriff of Rolette County, where the reservation is located. Drinking has also tapered off considerably.

Johnson attributes the remarkable decline to the Jewel Bearing Plant opened a few years ago at Rolla. The plant, a pioneer industrial effort, has proven that Indians are able workers and that certain types of industry can be established with much success on, or adjoining, Indian reservations. In its first year, the factory employed about 60 people. It now employs 136, nearly all of them Indians. It expects to further expand.

There are 5,000 Indians living on the Turtle Mountain Reservation. Before the jewel plant started, nearly all of the families were on some type of welfare help. Homes are now in better condition and the family life is more stable, Johnson says.

(The Amerindian)

MANIWAKI STUDENTS SEEK PROFESSIONS

This fall several Indian students from the Maniwaki (River Desert) I.R., P.Q.; two have registered at St. Patrick's College, Ottawa; three at Pembroke Convent and two are in training as Nurses.



Cynthia Wallace, of Yakima, Wash., attended Indian festivities on the Capilano reserve, near Vancouver. She is shown here taking care of her 8-month brother which she carried about in an Indian cradle.

(Lee Holt Photo)

Betty Goulais Attends Loretto

North Bay (CP) — Friends launched a fund to send budding marathon swimmer Betty Goulais, 15, to Loretto College in Toronto, where Marilyn Bell studied. The residents of North Bay collected a scholarship for her.

A hazel-eyed Indian girl from the nearby Garden Village reserve, Betty's ambition is to get year-round swimming training from coach Gus Ryder, who guided Marilyn.

Betty this year did a 20-mile stint across Lake Nipissing and Ryder has expressed interest in her progress.

The girl has been accepted by the school as a student.

MALECITES JOIN N.A.I.B.

Early in September four Malecite bands of New Brunswick joined the N.A.I.B.

Chief Donald Solomon is chief of the Malecite Branch of the Brotherhood.

Mr. Andrew Paul, president of the N.A.I.B. pleaded the Indians' cause in the Moncton (N.B.) supreme court chambers when hearings were held on a land dispute between the Big Cove Mic Mac and a non-Indian, Mr. Gordon C. Warman.

Health Biscuit Expected to Work Wonders

The health biscuits, rich in vitamins, which are distributed daily to thousands of Indian and Eskimo school pupils across Canada, are expected to add to the stature of the children, according to Dr. P. E. Moore, director of Indian Health Services.

235,000 pounds of these biscuits are allotted yearly to Indian children while the Eskimo pupils get 30,000 pounds.

Indian Welfare Office Moved to Edmonton

CALGARY, Alta. — The Indian Affairs Welfare office located at Calgary has been moved to Edmonton during May. The latter city is more centrally located in the province and the welfare office would be in closer touch with the provincial Welfare Dept.

It is expected the entire I.A.B. regional office of Calgary will be moved to Edmonton this year.

M. B.-O. Filteau décédé à Québec

Québec — M. Bernard Oscar Filteau, ancien secrétaire à l'Instruction publique du Québec, est décédé à Québec, à l'âge de 72 ans.

M. Filteau avait été président de la Société canadienne d'éducation, à laquelle il était attaché depuis 10 ans. On le considérait comme un spécialiste en enseignement. Il avait aussi été professeur aux cours d'extension de l'université Laval.

M. Filteau avait résigné ses fonctions de secrétaire l'an dernier pour se consacrer, au compte du gouvernement fédéral, à l'étude des besoins éducationnels dans les réserves indiennes du pays. Il avait terminé cette tâche il y a quelques mois.

M. Filteau portait le titre de commandeur de l'Ordre de saint Grégoire le Grand, que lui avait décerné le Souverain Pontife.

Congrès indien à Pointe-Bleue

Les cercles des ménagères indiennes du Québec tenaient, en août dernier, leur convention annuelle à la Pointe-Bleue. Le thème général du congrès fut "l'accroissement du bien-être social de la famille indienne par l'effort personnel et l'action coopérative de chaque membre".

On étudia le rôle des cercles de ménagères dans la tenue du foyer, les besoins alimentaires de la famille, la couture du vêtement, les qualités de la bonne ménagère, les cercles Lacordaire et Jeanne d'Arc contre l'alcoolisme.

Parmi les orateurs, notons le P. A. Ethier, O.M.I., curé de la réserve, qui encouragea les membres des cercles à s'imprégner d'esprit chrétien, à s'entraider et à rayonner dans leur milieu.

Garde Simonne Lévesque donna des leçons d'hygiène et de puériculture.

M. A. J. Doucet, inspecteur des écoles indiennes du Québec, encouragea les membres à pousser les études de leurs enfants et à se cultiver intellectuellement.

Congrès missionnaire à Montréal

Le Congrès annuel des missionnaires Oblats de M.I. chargés de missions indiennes dans la province de Québec se tiendra à Montréal les 19 et 20 novembre. On y étudiera spécialement l'organisation sociale de la mission.

Les conférenciers seront : les RR.PP. A. Desnoyers (consulteur provincial), J.-E. Champagne et G. Laviolette (de l'institut de missiologie de l'Université d'Ottawa), A. Ethier (curé de la Pointe-Bleue), M. Montpetit (de l'Université d'Ottawa), J. Moncion (du Centre Catholique de l'Université d'Ottawa) et R. Paiement, du vicariat de la Baie James.

CENTENAIRE DE LA POINTE-BLEUE

(par G. Carrière, O.M.I.)

De grandes fêtes marquèrent, à la fin de juin, le centième anniversaire de l'établissement de la réserve indienne de la Pointe-Bleue. Dès 1843, les Indiens possédaient une réserve sur les rivières Péribonka et Metabetchouan. L'ancienne réserve fut transférée à la Pointe Bleue en 1856.

La réserve a été créée à l'intention des Montagnais du lac Saint-Jean et de Tadoussac. D'après un rapport de 1858, il y avait 33 familles, soit 173 âmes appartenant à la réserve. La population augmenta graduellement et des rapports du département des Affaires indiennes indiquent les chiffres suivants : 1872, 423, 1878, 289 âmes et 425 âmes en 1897. La paroisse actuelle de la Pointe-Bleue compte une population de 970 habitants.

Services religieux

Le lac Saint-Jean fut découvert le 16 juillet 1647 par le jésuite Jean de Quen qui s'y rendit visiter des malades de la tribu du Porc-Epic. En 1652, il réussit à y fonder une mission à l'embouchure de la rivière Metabetchouan qu'il avait déjà visité deux fois. A l'hiver de 1671-1672, le père François de Crespieul, s.j., hiverna pour la première fois au lac Saint-Jean et il y établit une résidence permanente vers 1680.

Appelés au Saguenay par Mgr Joseph Signay, archevêque de Québec, à l'automne de 1844, les Oblats de Marie Immaculée se virent chargés de la mission du lac Saint-Jean qu'ils firent presque tous les ans de 1845 à 1889, époque à laquelle ils se fixèrent en permanence sur la réserve même. Parmi les missionnaires Oblats qui se rendirent exercer le saint ministère au lac Saint-Jean, de 1845 à 1889, on relève les noms des grands apôtres comme les pères Flavien Durocher, Charles Arnaud, Louis Babel et Zacharie Lacasse.

Piété des Indiens

Les rapports des missionnaires sont unanimes à louer le zèle des Montagnais à se faire instruire dans la religion catholique. Si la présence des blancs apporta, comme ailleurs, certaines misères, elles

furent vite réprimées par le zèle des missionnaires et la générosité des Indiens. Pour atteindre ce but, les apôtres ne reculaient même pas à imposer des pénitences publiques. Les protestants essayèrent un moment de pénétrer dans la réserve.

On pouvait cependant compter sur l'esprit de foi des Montagnais qui se contentaient de répondre au ministre : "Si nos frères du lac des Deux Montagnes ont cru à ta parole, ils ne sont pas fins. — Tu nous parles de la prière et tu ne pries pas ! — Tu te moques de la croix de Jésus et de ceux qui la portent, et tu dis : c'est moi qui enseigne vrai. Va-t-en". C'est ainsi qu'ils répondirent au ministre Côté. On comprend alors la parole du père Arnaud : "Cette mission nous est bien chère, belle et consolante".

Lieux du culte

Le 8 juin 1676, le père de Crespieul, commençait la construction d'une chapelle à Metabetchouan, où, disait-il, il réunissait jusqu'à vingt nations. A l'arrivée des Oblats dans cette mission une nouvelle chapelle fut élevée en 1846. Menacée d'être emportée par les eaux du lac, elle fut transportée dans un lieu plus sûr vers 1854 par les soins du père Durocher ou Arnaud.

Avec le transfert de la réserve à la Pointe-Bleue, la chapelle se trouvait désormais trop éloignée de la résidence des Indiens et on songea à la transporter sur la réserve même. Ce transfert fut effectué sur la glace au cours de l'hiver 1874-1875. Parlant de la chapelle à l'archevêque de Québec, le père Arnaud qui avait remplacé le père Durocher affirmait en 1875 que la chapelle était pour les Montagnais ce que l'arche d'alliance était pour le peuple d'Israël. Cette petite chapelle, faite de bois de cèdre était, dit-on, un véritable bijou et le père Arnaud la plaçait sous le vocable de Notre-Dame du Lac. L'édifice dura longtemps, mais devenu trop vieux, trop petit et trop froid, on en érigea une nouvelle sous la direction du frère convers Lapointe en 1899. La bénédiction de ce nouveau temple eut lieu le 20 juin 1900.

La générosité des Montagnais pour leur chapelle était remarquable, car le père Durocher peut affirmer que de 1860 à 1863, les quarante ou cinquante familles de l'endroit avaient fourni la somme de \$1200 pour embellir le lieu du culte.

Ecole et hôpital

On eut bientôt une école sur la réserve et les enfants furent assidus à assister aux classes. On comptait 30 enfants en 1878 et 41 en 1890. Les Soeurs de Notre-Dame du Bon Conseil remplacèrent les institutrices laïques en 1910 et trois religieuses et deux laïcs donnent présentement l'enseignement à 133 élèves.



Premières communions à l'hôpital du Parc Savard à Québec-Ouest; le P. L. Delalande, O.M.I., est l'aumônier.

Un hôpital fut également établi sur la réserve et aux frais de la tribu en 1876. Cet hôpital existait encore en 1887. Le docteur Matte s'occupa longtemps des malades avec une sollicitude exemplaire.

Etablissement des Oblats

La mission d'été au lac Saint-Jean avait ordinairement lieu à la fête de Saint-Pierre Apôtre, et plus tard les visites de Noël, faites par les pères de Betsiamites ou de Québec, produisaient des fruits abondants, mais les Montagnais et les Oblats sentaient le besoin de voir des prêtres résidents sur la réserve. On avait déjà songé à cette résidence en 1853 et en 1870 et de nouvelles tentatives furent faites à partir de 1880. Ce n'est pourtant qu'en 1889, après avoir obtenu du gouvernement la jouissance d'une certaine étendue de terrain pour le soutien de la mission, que les Oblats s'établirent en permanence à la Pointe-Bleue.

Les Montagnais possédaient enfin leur missionnaire au milieu d'eux. Depuis longtemps ils réclamaient cette faveur et en 1881 ils avaient adressé deux requêtes successives à Mgr Dominique Racine, évêque de Chicoutimi, pour obtenir le père Charles Arnaud, o.m.i., directeur de la maison de Betsiamites, autre réserve montagnaise située sur la Côte Nord du Saint-Laurent.

Depuis 1889, date à laquelle on commença l'édification de la résidence, les Oblats sont demeurés sans interruption sur le territoire de la réserve de la Pointe-Bleue. Ils n'eurent toujours qu'à se féliciter du bon esprit chrétien et de la piété profonde de leurs fidèles. Aujourd'hui encore, la petite paroisse de la Pointe-Bleue du lac Saint-Jean forme l'une de leurs plus belles chrétientés.

**Nous invitons
nos correspondants
de langue française
à nous envoyer des
nouvelles et des photos.
Merci.**

The Canadian Indian - A Survey

Do the Indians still speak their native tongues?

The majority has a working knowledge of English in the Maritimes and western Quebec, and in all the other provinces; French is spoken in several Quebec Indian reserves (Maniwaki, Odanak, Lorette, Bersimis and Seven-Islands). Native dialects are almost exclusively used by the northern nomadic Indians in all provinces and in the Northwest Territories. The Catholic missionaries generally master one or several local dialects.

Can we tell an Indian from a dark-skinned non-Indian?

In most areas one can tell a person of Indian origin by the color of the skin and the asiatic features which single him out; a certain shyness, reticence, fear of losing face characterizes the Indian's associations with the non-Indian. There are nevertheless many Indians with fair hair, blue eyes, light complexion who can easily pass off as Whites. One cannot tell the difference, however, between the Métis and the Indian, as the blood mixture is about the same in most instances.

Are the Indians cultured?

The potentialities of the Indian, intellectual and artistic, are equal to that of the White man. Given a favourable social and family background, stable economic conditions and a fair degree of education, the Indian can rise to any level, just as the White man placed under similar circumstances and with the same hereditary background. There are a few priests, nuns, men of profession and tradesmen as well as nurses and teachers of Indian origin; an Indian has risen to the rank of deputy-minister, another one (a former Army Brigadier) is a court magistrate; others have achieved national fame in arts and athletics.

Can the Indians be readily integrated into White communities?

The answer is negative. The Indian who is conscious of his rights and privileges (tax-free reserves, free education and medical care, exemption of tax on income earned on the reserves, welfare grants for housing, easy loans for industrial enterprises, etc.) is definitely not desirous of being enfranchised and assimilated into non-Indian communities. About 20% of the native population earns a living off the reserves or away from the home hunting grounds. Generally these people are not ready for, nor desirous of, integration into White communities.

Will the Indian communities survive forever in Canada?

History gives the answer: the Indian village of Caughnawaga, of Lorette, in Quebec, the Six-Nations community in Ontario, the native settlements of the West Coast, have endured and maintained their characteristics for longer than a century. Large groups living on the Western plains are quite stable and have already crystallized into well-defined social units.

Nomadic Indians are congregating more and more around the trading posts and missions in the North, where they live alongside non-Indians, but rarely mixing socially with them. Indians leaving their homeland to earn a living generally return home on holidays and eventually retire there when they get older. The native population living in sub-standard homes in towns and cities is generally non-permanent; it is generally not accepted by the neighbourhood and is treated as "second-class" citizens.

NURSING ASSISTANTS GRADUATE



Among the twenty-two certified nursing assistants who graduated recently at Haileybury's Misericordia Hospital, Misses Jocelyn Abraham and Rose Waboose, both of Longlac I.R., Ont., received graduation certificates from the Ontario department of health.

The colorful ceremony marked the end of a ten-month course, directed by Sr. St-Alfred.

His Exc. Bishop Tessier, of Timmins, presided at the graduation.

Left: Miss Rose Waboose, right: Miss Jocelyn Abraham, nursing assistants graduates.

INDIAN & ESKIMO WELFARE OBLATE COMMISSION

Father Renaud's

Monthly Letter

Ottawa, Oct. 1, 1956

Photo
by
Van



Dear boys and girls,

Hello and how are you! Sorry that I did not write you last month to wish you a happy return to school, but there simply was no time. You see, Father Laviolette has left this office last June, to replace the principal at Amos Residential School, and I have had to do his work as well as mine ever since. However, rejoice, these days are over. Another Father is coming here today not only to replace him but also to take charge of the office. This will relieve me very much and from now on I should have more time to give you.

Many of you know and love this Father very well. His name is Father Piché who was many years principal at Lebrét and later provincial superior over many of the residential schools in Manitoba and Saskatchewan.

I am leaving Ottawa for another round of visits to some more residential schools. This time I will be visiting all the schools in British Columbia. It will be a long trip but I am really looking forward to it as it means meeting more of you and sharing your school life and activities. I visited these schools four years ago and I do hope that some of the boys and girls in the senior grades will remember me. If not, I will be very happy to get acquainted again as well as to make friend with the others.

The summer has been a very busy one. During July I taught at the University of Ottawa to teachers from residential schools out west. I did receive a few letters from some of the students in Alberta. Needless to say that it was a pleasure to hear from them and to write back. I only wish that more of you would do the same and tell me how things are going.

This is the end of the page so I must close for fear of upsetting Father Laviolette's lay-out. By the way, you will be happy to learn that, though he is not working at this office any more, Father Laviolette will keep on editing the Indian Record. We are all lucky to have him, aren't we! Goodbye for now.

P. A. Renaud, O.M.I.

THE QUESTION BOX

Why does the Catholic Church oppose birth control? Why does the Church oppose the dissemination of birth-control information among non-Catholics?

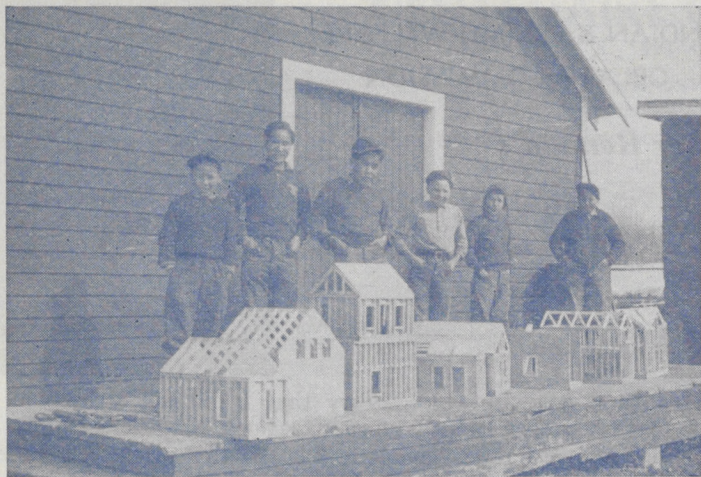
Strictly speaking, it is artificial birth prevention by means of contraceptive devices, chemicals, etc., which the Church condemns as intrinsically evil. "Natural" birth control—the so-called rhythm theory—is permitted (as the Pope recently stated) in cases where undue medical or economic hardship makes family limitation imperative.

The proper end of the sex act is procreation. Deliberately to frustrate this proper end, the Church says, is contrary to the natural law, is conduct unbecoming to rational beings and, for this reason, is immoral.

Do Catholics believe the Pope can do no wrong? Must Catholics accept everything he says?

Catholics do not believe the Pope can do no wrong. Nor does the Pope. He confesses regularly to a simple priest, like the humble person in the Church. While admitting that there have been Popes who were wicked men, Catholics believe that a Pope, be he saint or sinner, is preserved by God from leading the Church into doctrinal error.

These are the conditions of a papal pronouncement which Catholics consider infallible: (1) It must come under the heading of faith or morals; (2) the Pope must be speaking as head of the Church with the intention of obliging its members to assent to his definition.



British Columbia Indian students are being trained in carpentry; these scale models of houses are built to exact scale and then later will be erected full scale as homes for the graduates. (Courtesy Oblate Missions)

MILL TO PROVIDE JOBS IN MANITOBA

The federal government's Indian affairs branch plans a pulpwood and sawlog cutting operation in the Sipiwek lake area of northern Manitoba to provide employment for Indians of the region.

Senior officials of the branch have made a survey of the area, and in a letter to Hon. F. L. Jobin, industry and commerce minister, branch director H. M. Jones has stated that application for timber rights would be placed before the provincial government.

The plan is to cut pulpwood and sawlogs for shipment by rail from Wabowden station on the Hudson Bay railway to mills farther south.

Mr. Jones said his branch — part of the citizenship and immigration department — would welcome establishment of a pulp-mill in northern Manitoba as a means of providing permanent employment for Indians.

The industry and commerce department is negotiating with pulp and paper interests to set up such a mill.

Mission Opened at Goodfish Lake Native Nun on Staff

Three Dominican Sisters Adorers from Beauport, P.Q., left last month to open a mission at Goodfish Lake, Alberta. Among the trio was Sister Louisa (Miss Jenny Shirt), daughter of Mr. Felix Shirt of the Saddle Lake (Alta.) Indian Reserve.

Goodfish Lake is in the diocese of St. Paul; the mission was founded by the Oblate Fathers in 1909 under the patronage of St. Mathias. Fifty pupils attend the day-school. Nearby is the Metis colony of Kikino. Goodfish Lake is 40 miles northwest of St. Paul, Alta.

INDIANS' CLAIM TO \$10,500 FOR LAND HEARD

Deal Was Made 37 Years Ago

A \$10,500 claim by South Okanagan Indians for land sold to the B.C. provincial government 37 years ago was considered at a meeting held in the legislative buildings last August.

It was attended by representatives of the provincial department of agriculture and representatives of Citizenship Minister Pickersgill in Ottawa.

The meeting was first announced in Ottawa by Mr. Pickersgill after Owen L. Jones, CCF-Okanagan Boundary, protested in the Commons against the long delay in paying the Indians for their land.

"It is a disgraceful way to treat Indians — to make them wait 37 years for money which was promised them in 1919," Mr. Jones said.

He declared the province originally offered the Indians \$10,000 for the land on a reserve in his constituency.

"An irrigation canal was built on the property and it has done much to build up the communities of Oliver and Osoyoos," Mr. Jones said.

After the original \$10,000 offer was made, the size of the property for the canal had been reduced. While the Indians now asked \$10,500, he would consider \$7,500 a fair payment representing interest on the original \$10,000 offer.

CANADA SENDS MISSIONARIES ALL OVER THE WORLD

By GONTRAN LAVIOLETTE, O.M.I.

(Institute of Missiology, Ottawa University)

IN proportion to its Catholic population, Canada has made a tremendous effort during the past century, not only in the field of home missions, but also in the foreign missions. No less than 40 religious orders and congregations of men and women are now engaged in the mission field.

No less than 200 White Fathers of Canadian birth, labor in North Africa; the Oblates of Mary Immaculate have sent missionaries to Basutoland (Africa), Indo-China (Laos), Chili and Bolivia.

The Franciscan missions of China, Japan, Korea, Peru, have been re-inforced by Canadian priests; the Capuchins work in India, the Dominicans in Japan, the Jesuits in China, India and Ethiopia; the Congregation of the Holy Cross has sent Canadian missionaries to Pakistan and Haiti; the Redemptorists labor in Vietnam and Japan; the Fathers of Montfort are in Haiti, in Colombia (S.A.) and Africa; Canadian Missionaries of the Sacred Heart labor in South America, the Congo and in the islands of Oceania; the Fathers of the Holy Ghost have Canadian missionaries in Nigeria and Haiti; the Eudists and the Sulpicians have also contributed their fair share to the foreign mission field.

Brothers and Seculars

Among teaching orders we find Brothers of Christian schools in Japan, Marist Brothers in South Africa and Sacred Heart Brothers in Madagascar.

Meanwhile, two Societies of Foreign Missions, one of French expression, in Manchuria and the Philippines, the other, of English expression, in China and Japan, — have attracted a great number of missionary vocations among the secular clergy.

Women Missionaries

At least 20 religious orders of women are active in the foreign mission field. In Japan, we find the Sisters of the Good Shepherd, the Congregation of Notre-Dame, the Adorers of the Precious Blood, the Missionaries of the Immaculate Conception, the Sisters of the Child Jesus and the Missionaries of Christ the King.

Canadian missionary Sisters of the Congregation of the Franciscans of Mary and of the Holy Cross labor in India. The Grey Nuns of Montreal, the Sisters of the Holy Name, the Sisters of the Good Shepherd (Quebec), the Sisters of the Immaculate Conception, the White Sisters, the Daughters of Mercy, the Daughters of Charity, the Sisters of St. Joseph (St. Hyacinthe) and the Sisters of the Good Counsel labor in Africa.

Other Sisters of Canadian extraction serve in South America, the Philippines, and in other foreign lands.

Home Missions

Less glamorous perhaps than the foreign mission field, is the "Home Missions" field, comprising eight Vicariates Apostolic, covering all of Northern Canada, from Labrador to the Yukon. We may also include in the "home missions" field, the Indian missions which are under the jurisdiction of Diocesan Bishops, from Coast to Coast, where Jesuits, Oblate Fathers, Montfort Fathers, Capuchins, and Franciscans, labor unceasingly, among Canada's aborigines in close to 200 mission stations.

They are helped tremendously in their work by the collaboration of several religious orders of Sisters who devote themselves as teachers and educators in 44 Indian residential schools, and as nurses, in twelve mission hospitals or nursing stations.

Arctic Missions

Among these religious orders of women, we note the Grey Nuns of Montreal, of Ottawa, the Sisters of St. Joseph, the Sisters of Providence, the Sisters of the Child Jesus, the Sisters of Ste. Anne, the Sisters of the Presentation, the Sisters of Charity of Halifax, as well as the Missionary Oblate Sisters (St. Boniface). They fulfill a noble task not only in the Southern regions of Canada, but deep into the far North, notably at Chesterfield Inlet, N.W.T., at Aklavik, N.W.T., at Whitehorse, beyond the Arctic circle, and at Dawson in the Yukon Territory.

Lay Apostles

An appeal for lay vocations in both the foreign and home mission fields is now being made to lay apostles: teachers, doctors, nurses, social workers, skilled laborers. Already, a number of Canadian lay apostles work in co-operation with the missionaries, especially in Africa, India, and in the home missions field.

We note with deep satisfaction that even the aborigines of Canada are contributing their share to the home mission field: witness five missionary priests (Oblate and Jesuit) and more than 20 native nuns of teaching orders, including one Eskimo, who devote themselves to work among Canada's aborigines.

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